though having nothing but body in itj yet was not withstanding ajx animal, as our hupian bodies- are, endued with oxi^ sentient or rational Mfe and na ture, one soul or mind, governing and ordering the ^hole. Which corporeal Cosrao^zoism we doucNt reckon amongst the forms of Atheism, but rather account itfor a kind of spurious Theism, or The* *ism* disguised in a Paganic dress, and not without a complication, of many false apprehensions, can- ceiling the Deity, in it. The second is, that the whole world is no animal, hut, as it were, one huge plant or vegetable, a^body endued with *(me* plastic or spermatic natare, branching out tlwwhole, or derly and methodically, but without atiy under standing or sense. And this must needs be ac counted a form of Atheism, because it does not derive the original of things in the universe from any clearly intellectual principle ©r conscious Stature. ,

xxvji. Now this form of Atheism^ which *m^* poses the whole world (there being nothing but body in it) not to be an animal, but only a great plant or vegetable, having one spermatic form, or plastic nature, which* without any conscious reason or understanding, orders the whole, though itr have some nearer correspondence with that Hylo^ zoic form of Atheism before described^

iivthat it" does not suppose nature to be a mere fortuitous^ but a bind of artificial thing; yet it differs froittitf in this, that the Hylozoic supposing all matter, as

to have life es&entially belonging to it, must needs attnibufce to- every part of matter

least every particular totum, that is one by; a distinct plastic life of its owny but ackuowledge no one common life, as ruling, oven